

pecially interested in them. It means much to bring young persons to Christ, for they can be made workers, while in very few cases do those that come to Christ in their latter years ever become workers. A soul is a soul and in a certain sense one is as valuable as another; yet, in another sense, a soul that can be trained to do some forms of church work is more valuable to the church and the kingdom of God than one that is too old or infirm to be trained to do such work. For this reason I am much interested in the young people. Let us, therefore, pray for the conversion of young people. And further let us work for their conversion. We each have associates. We certainly can influence these as perhaps no other person can. One word from us to them may bring them to Christ. *Why not speak it then?* Do not be timid. Perhaps there are many out of Christ today because of our timidity. If representing a good cause lends courage to the speaker, who should be more courageous than a Christian?

Neither be discouraged if those to whom you speak are not at once brought to Christ. If your words have come from a pure heart, a heart longing for their salvation and accompanied with a prayer, they will not be lost. Let me quote these few verses from our beloved Longfellow that will illustrate my thought:

"I breathed a song into the air,  
It fell to the earth I know not where;  
For who has sight so keen and strong  
That it can follow the flight of song.

I shot an arrow into the air  
It fell to the earth I know not where,  
For, so quickly it flew, the sight  
Could not follow it in its flight.

Long, long years after in an oak,  
I found the arrow still unbroke;  
And the song from beginning to end,  
I found again in the heart of a friend.

So it will be with your words spoken to them without Christ. God does not allow seed sown for Him, not bring forth fruit. We may not live to see the fruit, but in the hereafter, we shall see and know even as we are seen and known, we shall see the results of efforts here. Take heart then. Be not dismayed nor discouraged. Think not of entering heaven without carrying some sheaves with you, without having some jewels for the crown that you hope to wear.

#### Notes at Random

Brother Cassel, secretary of the General Mission Board writes, that he is much gratified with the present outlook and work of the young people's society, and that he can see no reason why we may not become the missionary force in the Brethren church both home and foreign.

I am sure that we can become the missionary force in the church. We ought now, because we are able to do it, be supporting one or two missionaries. Let us see: The Ashland society gave an offering of \$2.50 for the month of November. This is a small society in numbers. We have about eighty societies. If each gave so that the average would be \$1

for each society, we would have \$80 each month or \$1000 each year for missions. This is more than is now given. With this we could support one missionary for his whole time and another for at least a portion of his time. Why not do it?

#### That Thanksgiving Offering

So far only two societies have reported their offerings: Ashland, Ohio, and Lanark, Ill. I hope that others took such an offering. And now, whether you care to report or not if your society took an offering will you at least keep a record so that when we call for data for a statistical report you can give a full report. We desire to know at our next National Conference how much money is raised during the year, and if the amount will justify we want to place at least one missionary in the field under the supervision of the General Board. Now will each society do this? There is a business side to young people's work. See that you care for it.

#### A Christmas Offering

The Christmas spirit should be a spirit of giving rather than a spirit of getting. God so loved us that he gave his only begotten Son for us; the Son so loved us that he shed his blood upon the cross for us. What do we give in return. Would that the Spirit of giving might take hold of us during this Christmas tide. Can you not arrange for a free-will offering at your service on Christmas evening?

WM. D. FURRY.

## The Christian Life

### THE PARABLES

J. L. GILLIN

These notes on our Lord's parables were prepared for my own prayer meetings in the Enon church. They proved the most interesting studies we have pursued. We, in following them, got a more correct view of Jesus as the Great Teacher, and of course, of God as our Father and our relation to him. I trust they will prove of like benefit to the church at large. O, my brethren, put thought and effort into your prayer meetings for they are the spiritual training schools of the congregations.

#### Parables of Jesus—"The Sower"

##### I. The Parable—Matt. 13: 1-9 and 18-23.

- a. Place. Matt. 13: 1. What seaside?
- b. Circumstances. Matt. 13: 2. A multitude.
- c. Four kinds of soil. (1) Wayside. Matt. 13: 4. Mk. 4: 4. Lu. 8: 5. (2) Stony. Mk. 4: 5, 6. Lu. 8: 6. (On a rock.) (3) Thorny. Matt. 13: 7. Mk. 4: 7. Lu. 8: 7. (4) Good. Matt. 13: 8. Mk. 4: 8. Lu. 8: 8.

##### II. Interpretation.

- a. The sower. Matt. 13: 37. Who are assistants?
- b. The seed. Lu. 8: 11. Matt. 13: 19.
- c. The soil. (1) Wayside. Matt. 13: 19. (Hear but don't understand.) (2) Stony. Lu. 8: 13. Do temptations hurt those who

are well rooted in good soil? (3) Thorny. Lu. 8: 14. Mk. 4: 19. Do the same thorns hinder today? (4) Good. Lu. 8: 15. Mk. 4: 20. Matt. 13: 21.

d. Which sort of soil is your heart? If it is any but the last, pray God to make it "good."

#### SHORT SERMONS

Text: Luke 12: 22. Take no thought for your life, what ye shall eat, neither for your body what ye shall put on.

It would be interesting to know accurately what proportion of the world's thought is not only directed to these objects, but absorbed by them. We may not be able to estimate the volume of the world's thought about its eating and drinking, but we might profitably inquire how much we ourselves, church member and professing Christian, take thought, yes worry about these small matters.

You say that people who are comfortable and well provided for can easily give this advice; but reflect, it came from one who was poverty stricken, a toiler, who had not where to lay his head, who often suffered hunger, cold and exposure. This counsel came not from a prosperous experience, but from experience of extremity. "Take no thought;" that is to say, do not suffer anxiety. Trust in the Father in heaven. The father of a family is the provider. If you have a Father in heaven, trust him. One of the petitions of the Lord's prayer is: Give us this day our daily bread. "THIS DAY," not tomorrow, or some time or other. We have heard people who had full barns and fat smoke houses change the phraseology of this petition a little and say, Give us "each day," etc. This is a perversion.

It implies that actual possession made instant faith unnecessary. This we believe is wrong. We believe that we will trust God and trust in God more vividly, more constantly, more consciously in heaven than we ever can do here, and there will certainly be trusting in him from the standpoint of possession more than from the standpoint of need. Do not lay aside your immediate trust in God because you are full. It may turn out badly for you.

Then there is the argument from the philosophy of trust and the philosophy of worry. How much taller can you make yourself by taking anxious thought, or how many hairs can you cause to change color? How many biscuits can you put on the board, or how much meat in the larder? Go to, now, worry and fret for a night and a day, and thereby get you a new suit of clothes. It is foolish. It is an impertinent and vicious incubus in your life; kick it out into the pig sty among the pigs who squeal for their daily ration, and do you behave better for you are a child of God.

Trust in God for temporal blessings does not stagger at apparent disappointment, for we may imagine that we need a thing long before we *actually* need it. Learn how to wait. The door will open in good time, of-